

## On Mortality and the Meta-Rational

Linguists (specifically, N. Chomsky) have noted that language holds and represents the possibility for an infinity, an infinite number of sentences. Sentences can fulfill the functional necessity of objects-in-time and numbers-in-space; what is also infinite in language is the possibility of meta-rational “linkage” and “balance” between spheres and regions of ideation and ideational constructs; thus, the meta-rational also holds and represents, through its engagement with and “in” language, the possibility for an infinity, an infinite number of balancing links. Having engendered a demonstrable infinity, it is reasonable that human consciousness, however limited by space/time constraints and the mortality of the phenomenal, partakes, in its ideal form, (especially when “souled” by a connection to and interest in individuation and its self-enclosed processes, within Dasein), in and of the infinite.

Interrogations of mortality must, of necessity, come to indeterminate conclusions, if properly scrupulous— but souls who connect, through volitional agency, intelligence, and the possibilities of meta-rational consciousness, to the infinite, may create conditions related to Space Between which continues their consciousness once they no longer exist phenomenally on earth. This is demonstrably and empirically a possibility. What subsists in language also subsists in numbers and number sequences; possibilities of progressions into Space Between. That Dasein, properly sculpted “into” consciousness, does not need to be “woven out” once the body vanishes, if “links” are fastened to the infinite, is admissible.

As to whether ontology would be a worthwhile sphere of thought if no continuation of consciousness were possible past physical death— because, through language and numbers, human consciousness has a hinge to cognitive sectors which demonstrate a “halved” quality between materiality (phenomenal subsistence) and purely against the merely material (agents of “pure reason,” representations of Space Between against space/time limitations as a priori, fixed intuitions)— once the individual “souled” consciousness begins the process of defining, in language, its individuation with and against the infinite, physical death and its requisite casualty of human will (will-to-power, will-to-compete) may not be a salient concern if meta-rationality and its possibilities are internalized. Language is itself “halved”— frail on one side (in the arbitrary nature of the signifier lamented by the Deconstructionists), sturdy on the other (in the potentiality for an infinite number of sentences representing an infinite number of intuitions, conceptions, and understandings and granted potency by the grace of the meta-rational in human consciousness).

Here is the mistake made by the Deconstructionists— the fallacy that the arbitrary nature of the signifier cuts it (and language, what signifies) off from all gracefulness and states of grace; that language can be endowed with grace by the precision of human cognitions, and be made graceful in its structures and its manners of structural expression, in representing cognitive and affective realities, is not only salient to remember but so hewn into philosophical (especially ontological) discourse that if sentences could not be “graced” or graceful, no discourse would be possible, or let alone as “deathless” as the most potent discourses are; and that what subsists as “deathless,” past the Romanticism of the aesthetic into pure a priori perpetual possibility, in human consciousness need not be perceived as “omnipotent”; frailty does not cut off the majestic (as in Kant’s “mechanical majestic”); and

that the circle of viable discourses makes meta-rationality manifestation of human “souled” consciousness above the vagaries of the merely phenomenal.

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